881 Lack of definite ceremony at this time discussed further in section on Rituals. Menstruating woman not subject to speech taboos; prepared food; slept with husband, but had no sexual intercourse with him, as this would affect his hunting; this latter taboo not strictly adhered to now (MM).

[841]

838 Transvestites.- Male transvestite (huiy) wore woman's aprons; mother taught him to gather, prepare acorns, tobacco, make baskets, pottery; transvestite would "stay around with the women," but SM did not know of any marriages entered into by transvestites. They were not doctors, clowns, or corpse-handlers. Transvestites never openly ridiculed, although SM appeared amused, chuckled over remembrance of transvestite he had once seen.

● 761 763 Death.- All deaths, including accidental ones, attributed to witchcraft or poisoning. Death determined "when all the breath goes out" (SM). Immediately after death one of relations addressed corpse: "Go good, don't turn around. Don't think of us again, you are going to another place" (SM). Dead went to a·bo·no·li·mak, a land to E described in Orpheus myth (Voegelin, 1935 b, 203).

764 Body kept in house overnight; relatives, friends assembled, wailed throughout night; "one [765] person would start crying, then everybody would cry" (FP). Following day corpse wrapped in tule 767 mats, taken from house by 2 old women corpse- 887 handlers (u·hu·yahm) and buried in shallow grave 1/8-mi. or so away from hamlet, on rocky hillside under shelving rocks. "Every hamlet (?) had 2 old women whose regular job it was to take away the bodies and bury them; they packed the corpse on their backs, each one half of the way; when they returned they washed well in plain warm water and were paid a little bit by the dead person's relatives" (SM). FP said men took corpse away for burial; "the corpse-handlers just washed their hands afterward, but some people were afraid to touch the corpse; they thought it would make them sick." Body buried in extended position, face up, head toward W; eyes not covered (SM).

[766] Bodies of those who died away from home brought back for burial if possible; flesh not cremated off bones first; those killed in war away from home buried on spot (FP).

765 Within one or two days following death of husband, parent, or offspring, woman burned her hair shoulder length or shorter; men did not do this. Woman did not wash face; painted it red (SWN); did not paint it (FP). After death of certain relatives man or woman could not eat meat, grease, fish until he or she had had face washed by man, woman outside family (see section on Rituals); this taboo obligatory after death of spouse, child, even though latter only 4, 5 yrs. old, and brother's or sister's adult children and, for man, brother's wife or wife's sister,

c 622 "Little Bill" Chico, whose father was 1/2 Owens Valley Paiute 1/2 Tübatulabal, mother Tubatulabal (SM), former chief for Tübatulabal; SM did not know who preceded Chico, but was sure it was not Chico's father. Chico left no lineal descendants and named SM as his successor. For group of Koso in e. end of South Fork valley cumil, Mouse, former chief. For Palagewan on unangmented Kern, košumye·he·huk, nicknamed elemgil, Greedy, former chief; elemgil died before Chico and Mouse, and no successor to him was appointed; he was leader for Palagewan group only (FP, SM).

624 Of chiefs mentioned above, only the Palagewan chief, elemgil, had a messenger (tu·kuni·n); elemgil's messenger was Tejon Yokuts named Dick; when elemgil "wanted to make a fiesta, he told Dick to go tell everybody to come to it, and Dick would go to Tejon, Porterville; elemgil paid him to do this." At messenger's death, son inherited office (SM).

624 Clown and dance manager.- Among Tübatulabal, [838 462] office of clown (hili'idac) hereditary, passing from father to son; women, transvestites never clowns. Clown present at face washings, mourning ceremonies; at latter he was "the big boss" (LT), but also "went around talking crazy (not backward) at fiestas; he danced backward, too. He didn't care what he said, either to women or the chief; if the chief was no good the clown walked around saying so; then all the old men would get together and choose a new chief" (FP).

624 Among Palagewan hili'idac apparently served more as dance manager; "when elemgil had a burning, there was a hili'idac named ka·wičina there; he was the last hili'idac. Kawičina told the boys to make the brush enclosure for the fiesta; when the people arrived he showed them where to camp in the enclosure. He wasn't a clown; when the people wanted money from elemgil they got 2 Palagewan men to act as ka·dbagapul; these men were like clowns; one of them got ashes and put them on the other man's face; all over it; then elemgil gave them money" (SM). Further details of clown's duties given in text by MM (Voegelin 1935 b, 205, 219, 227; see too p. 69 this study).

761 Law, morality, manners, conduct.- Since all deaths except those incurred during war believed 756 to have been caused either by witchcraft or 627 poisoning, each death, violent or natural, constituted a murder, which was attributed to evil shaman or person possessing poison. Often shaman, poisoner killed by relatives of deceased, after they had obtained chief's permission; or chief might take initiative, order such persons killed. [579 177] Violent deaths in crowds seldom if ever occurred in pre-white times because "serious fights didn't start very much at fiestas, over games, etc., as the people didn't get drunk" (SM). A shaman might boast on such occasions of his power to kill persons, but I have no account showing that this ever led to fights in which murder committed.

159 My son used to do that; it was bad. He'd get
682 drunk and then lie down, outside, but he had
761 never gotten sick before from doing that. But
when we went outside that morning we found him
lying there with his mouth all blue, and he was
dead. There were tracks around there; they said
the Tule man had been there, but we hadn't heard
anything that night. But they tracked the Tule
man on horseback, down to the canyon. He had told
somebody before that, "I'm going to kill that
boy." That's how we knew he had done it.

159 When the Tule man saw Legora one time after
that he told her not to tell her son Lloyd about
it when Lloyd grew up; he said, "Don't tell that
boy when he gets big, anything about that." He
was afraid, you see.

159 Legora had another boy 3 yrs. after her first
163 child. Then she had a daughter 3 yrs. after that.
When her second son was a baby, just crawling
around, I got a telegram. We were at yÍtiyamup;
Steban brought the telegram up there with him
when he went to Weldon one day. It had stayed in
the postoffice at Weldon for 2 days. My brother,
ku·pal, had died over at Paiute and his rela-
tions had sent for me and for his 2 sons. They
were both working on ranches around here at that
time.

159 I started for Paiute that afternoon; Tony
493 Pablo's father went with me and took his oldest
son along. We went in a buggy; my nephews went
ahead, on horseback. We stayed all night at
Havilah; we camped out alongside the road. It
was cold; we had to keep a fire going all night
long. At sunup we started off again; it was too
cold to start before the sun was up. We had to
go over 2 big mts.; the road was steep; it takes
a long time to get there in a buggy. But we ar-
rived that afternoon about 3 o'clock.

159 "Oh, we buried him yesterday," they told us.
764 They took me over there where they had buried
him. They were just staying around the house
waiting for us to get there; there were 2 houses;
my brother's wife was living in one with 3
children and her married daughter lived in the
other one with her children.

159 We stayed over there 2 nights. The day after
765 we got there they burned my brother's clothes.
I had bought $2 worth of calico at a store, to
burn with his clothes. We cried for him when we
burned his clothes. I could eat meat after that
without having my face washed, but my sister-in-
law couldn't; if my parents had been alive they
wouldn't have either.

The next day after the burning we returned
home. It only took us one day to get home; we
left there early in the morning and arrived at
the rancheria about sundown.

159 Then my mother's brother told me to come and
591 live up at Canebrake. "Pretty soon I'm going to
602 die, then you can have this land," he said. He
was living at Canebrake; when we moved up there
he stayed with us. We all went up there; Irene
(LT's daughter) was little then and Legora was